

THE  
FOUNDATION  
OF  
Christian Religion,  
Gathered into Six  
PRINCIPLES.

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The first Principle.

*Question.*

**W**hat dost thou believe concerning God?

A. There is one God,  
Creator and Governour

of all things, distinguished into the Father,  
the Son, and the holy Ghost.

*Proofs out of the word of God.*

1. There is a God.

For the invisible things of him, that is, *Rom. 1. 19.*  
his eternal power and Godhead, are seen by  
the creation of the world, being considered  
in his works, to the intent that they should  
be without excuse.

Nevertheless, he left not himself without witness, in that he did good, and gave us  
rain from heaven, and fruitful seasons, filling  
our hearts with food and gladness. *Act. 14. 17.*

2. This God is one.

Concerning







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## The Epistle.

ignorance raigneth, there raigns sin, and where sin raigns, there the devil rules; and where he rules, men are in a damnable case. Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the ten Commandments: and therefore ye will be of Gods belief, say all men what they will, and you defie the Devil from your hearts.

I answer again, That it is not sufficient to say all these without book, unless ye can understand the meaning of the words, and be able to make a right use of the Commandments, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. This is the very point in which ye fail.

And for an help in this your ignorance to bring you to true knowledge, unfeigned faith and sound repentance, here I have set down the principal points of Christian Religion in six plain and easie Rules, even such as the simplest may easily learn: and to this is adjoynd an Exposition of them in French. If ye do want other good things, then use this my labor for your

2. You. In reading of it, first learn



*The Epistle.*

the six principles : and when you have them  
without book, and the meaning of them  
withal, then learn the exposition also :  
which being well conceived, and in some  
measure felt in the heart, ye shall be able to  
profit by Sermons, whereas now ye cannot ;  
and the ordinary parts of the Catechism,  
namely, the ten Commandments, the Creed,  
the Lords Prayer, and the institution of the  
two Sacraments, shall more easily be un-  
derstood.

Thine in Christ Jesus

William Perkins.

Elizabeth Lockwel  
Her Book

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David Grant  
His Book

1749



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our hearts with food and gladness.

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*Concerning*



1 Cor. 8. 4.

Concerning therefore meats sacrificed to idols, we know that an idol is nothing in the world: and that there is none other God but one.

3 He is Creator of all things.

Gen. 1. 1.

In the beginning God created the heaven and the earth.

Heb. 11. 3.

Through faith we understand, that the world was ordained by the Word of God: so that the things which we see, are not made of things which did appeare.

4. He is Governour of all things.

Prov. 15. 3.

The eyes of the Lord in every place behold the evil and the good.

Mat. 10. 30.

Yea, and all the haire of your heads are numbered.

5. Distinguished into the Father, the Son, and holy Ghost.

Mat. 3. 16.

And Jesus, when he was baptized, came straight out of the water: and loe, the heavens were opened unto him, and John saw the Spirit of God descending like a Dove and lighting upon him.

Vers. 17.

And loe, a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased.

Joh. 5. 7.

For there are three that bare record of Heaven, the Father, the Word, and the holy Ghost, and these three are one.



of Christian Religion.

The second Principle.

Q. What doest thou believe concerning man, and concerning thine own self?

A. All men are wholly corrupted with sin through Adams fall, and so are become slaves of Satan, and guilty of eternal damnation.

1. All men are corrupted with sin.

As it is written, There is none righteous, Rom. 3. 10. no not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soul, and body may be kept blameless unto the coming of our Lord Jesus Christ.

This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds:

Having their cogitations darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardness of their hearts.

When the Lord saw that the wickedness of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil continually.



3. Through *Adams* fall.

Rom. 5. 12.

Wherefore as by one man sin entred in the world, and death by sin, and so death went over all men, for so much as all men have sinned.

## 4. And so are become slaves of Satan.

Eph. 2. 2.

Wherein in times past ye walked according to the course of the World, and after the Prince that ruleth in the air, even the spirit that now worketh in the children of disobedience.

Heb. 2. 14.

For as much then as the children were partakers of flesh and blood, he also himself likewise took part with them, that he might destroy through death, him that had the power of death, that is, the devil.

2 Cor. 4. 4.

In whom the God of this world hath blinded the mindes, that is, of Infidels, that the light of the glorious Gospel of Christ which is the Image of God, should not shine unto them.

## 5. And guilty of eternal damnation.

Gal. 3. 10.

For as many as are of the works of the Law are under the curse: for it is written Cursed is every man that continueth not in all things which are written in the book of the Law, to do them. Likewise then as the



the offence of one, the fault came on all men  
condemnation: so by the justifying of one,  
the benefit abounded towards all men to the  
justification of life.

*The third Principle.*

Q. VVhat means is there for thee to  
escape this damnable estate?

A. Jesus Christ the eternal Son of  
God, being made man, by his death upon  
the Cross, and by his righteousness hath  
perfectly alone by himself, accomplished  
all things that are needful for the salvation  
of man-kind.

1. Christ Jesus the eternal  
Son of God.

*And the Word was made flesh, and dwelt* Joh. 1. 14.  
*among us, and we saw the glory thereof, as*  
*the glory of the only begotten Son of the*  
*Father, full of grace and truth.*

2. Being made man.

*For he in no sort took the Angels, but* Heb. 2. 16.  
*he took the seed of Abraham.*

3. By his death upon the Cross.

*But he was wounded for our transgressions,* Ha. 53. 5.  
*he was broken for our iniquities: the*  
*chastisement of our peace was upon him, and*  
*with his stripes we are healed.*

4. And by his righteousness.

*For as by one mans disobedience many* Rom. 5. 19.  
*were*



*Were made sinners, so by the obedience of one shall many be made righteous.*

2 Cor. 5. 21.

For he hath made him to be sin for us which knew no sin, that we should be made the righteousness of God in him.

*5. Hath perfectly.*

Heb. 7. 25.

Wherefore he is able also perfectly to save them that come unto God by him seeing he ever liveth to make intercession for them.

*6. Alone by himself.*

Act 4. 12.

Neither is there salvation in any other for among men there is given none other name under Heaven, whereby we must be saved.

*7. Accomplished all things needful for the Salvation of mankind.*

1 Joh. 2. 2.

And he is the reconciliation for our sins: and not for ours onely, but also for the sins of the whole World.

*The fourth Principle.*

**Q.** But how mayest thou be made partaker of Christ and his benefits?

**A.** A man of a contrite and humble spirit, by Faith alone apprehending & applying Christ with all his merits unto himself is justified before God, and sanctified.

**I.** A man of a contrite and humble spirit.

For



For thus saith he that is high and excellent, he that inhabiteth eternity, whose name is the Holy One; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.

The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

## 2. By faith alone.

As soon as Jesus heard that word spoken, he said unto the Ruler of the Synagogue, Be not afraid, onely believe.

So Moses made a Serpent of brass, and set it up for a sign; and when a Serpent had bitten any man, then he looked to the Serpent of brass, and lived.

And as Moses lifted up the Serpent in the wilderness, so must the Son of man be lifted up:

That who soever believeth in him, should not perish, but have eternal life.

## 3. Apprehending and applying Christ with all his merits unto himself.

But as many as received him, to them he gave power to be the sons of God, to them that believe in his name. And Jesus said unto



Joh. 6. 35. *unto them, I am the bread of life, he that cometh to me, shall not hunger, and he that believeth in me, shall never thirst.*

4. Is justified before God.

Rom. 4. 3. *For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.*

Vers. 6. *Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, saying,*

Vers. 7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.*

5. And sanctified.

Acts 15. 19. *And he put no difference between us and them, after that by faith he had purified their hearts.*

Cor. 1. 30. *But ye are of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

The fifth Principle

Q. VVhat are the ordinary or usual means for obtaining of faith?

A. Faith cometh onely by the preaching of the VVord, and increaseth daily by it, as also by the administration of the Sacraments and Prayer.

1. Faith cometh onely by the preaching of the Word, and increaseth daily by it.

But



But how shall they call on him, in Whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher?

Rom. 10. 14.

Where there is no vision, the people decay; but he that keepeth the Law is blessed.

Prov. 29. 19.

My people are destroyed for lack of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

Hos. 4. 6.

## 2. As also by the administration of the Sacraments:

After he received the sign of circumcision, as the seal of the righteousness of faith, which he had when he was uncircumcised, that he should be the father of all them that believe, not being circumcised; that righteousness might be imputed to them also.

Rom. 4. 31.

Moreover, brethren, I would not that ye should be ignorant; that all our fathers were under the cloud, and all passed through the Sea, &c.

I Cor. 10. 1.

## 3. And Prayer.

For whosoever shall call upon the name of the Lord shall be saved.

B

The



*The sixth Principle*

**Q.** What is the state of all men after death ?

**A.** All men shall rise again with their own bodies , to the last judgement : which being ended, the godly shall possess the kingdom of Heaven : but unbelievers and reprobates shall be in hell tormented with the devil and his angels for ever.

1. All men shall rise again with their own bodies.

Joh. 5. 28.

*Marvel not at this : for the hour shall come, in the which all that are in the grave shall hear his voice.*

1 Pet. 4.

*And they shall come forth that have done good, unto the resurrection of life ; but they that have done evil, unto the resurrection of condemnation.*

2. To the last Judgement.

Ecc. 12. 14.

*For God will bring every work unto judgement with every secret thing, whether it be good or evil.*

Mat. 12. 36.

*But I say unto you, that of every idle word that men shall speak, they shall give an account thereof at the day of Judgment.*

3. Which being ended, the godly, &c.

2 Pet. 2. 7.

*And delivered just Lot, vexed with the unclean conversation of the wicked.*

*And*



of Christian Religion.

And the Lord said unto him, Go through the midst of the City, even through the midst of Jerusalem, and set a mark upon the foreheads of them that mourn and cry out for all the abominations that be done in the midst thereof.

4. Shall possess the Kingdom of God.

Then shall the King say to them on the right hand, Come ye blessed of my Father, inherit ye the Kingdom prepared for you from the beginning of the world. Mat. 25. 34.

5. But unbelievers and reprobates shall be in hell tormented with the devil and his angels.

Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels. Vers. 41.

The Scriptures for proof were onely quoted by the Author, to move thee to search them: the words themselves, I have expressed at the earnest request of many, that thou mayest more easily learn them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing of his will.

Thine T. S.





# THE EXPOSITION OF THE SIX PRINCIPLES.

*The first Principle expounded.*

Question.

What is God ?

*a John 3.24.*

**W**

*A. God is a Spirit,  
or spiritual substance,  
most wise, most ho-*

*ly, eternal, infinite.*

*Q. How do you perswade your self  
that there is a God ?*

*A. Besides the Testimony of the Scrip-  
ture plain reason will shew it.*

*Q. What is one reason ?*

*b Rom. 1.20.*

*Acts 14.17.*

*A. When I consider the wonderful  
frame of the world, me thinks the silly  
creatures, that be in it, could never make  
it, neither could it make it self, and there-  
fore besides all these, the Maker of it must  
needs be God. Even as when a man comes  
into a strange country, and sees fair and  
sumptuous buildings, and yet finds no li-  
ving*



ving creatures there besides birds and beasts, he wil not imagine that either birds or beasts reared those buildings, but he presently conceives that some men either are, or have been there.

Q. What other reason have you?

A. *c* A man that commits any sin, as *c* Rom. 2. 15. murder, fornication, adultery, blasphemy, &c. albeit he doth so conceal the matter, (that no man living know of it) yet *15.* oftentimes he hath a griping in his conscience, and feels the very flashing of hell-fire; which is a strong reason to shew that there is a God, before whose Judgment seat he must answer for his fact. *Gen. 3. 8. 10. & 12. 24.*

Q. How many Gods are there?

A. No *d* more but one.

Q. How do you conceive this one God in your minde?

A. Not *e* by framing any image of him in my minde, (as ignorant folk do) *e* Deut. 4. 16. that think him to be an old man sitting in heaven, but I conceive him by his properties and works. *Amos 4. 13.*

Q. What be his chief properties?

A. First, he is *f* most wise, understanding all things aright, and knowing the reason of them. Secondly, he is *g* most holy, which *f* Job 2. 13. appeareth in that he is *most* just, and mer- *g* Isa. 6. 3. Exod. 20. 5, 6.



*ciful* unto his creatures. Thirdly, he is *h eternal*, without either beginning, or end of days. Lastly, he is *i infinite*, both because he is present in all places, and because he is of power sufficient to do whatsoever he *k will*.

h Isa. 41. 4.

i Psal. 139.  
12.

k Job 9. 4.

Deu. 10. 17.

Q. What be the works of God?

I Jer. 10. 12.

Psal. 33. 6.

A. 1 The creation of the world, and of every thing therein, and the preservation of them being created by his *special providence*.

Q. How know you that God governeth every particular thing in the world by his *special providence*?

m Mat. 10.

30.

Prov. 16. 13.

n Lev. 26.

26.

Mat. 4. 4.

A. To omit the *m Scriptures*, I see it by experience: *n* Meat, drink, and cloathing, being void of heat and life, could not preserve the life of man, unless there were a *special providence* of God to give vertue unto them.

Q. How is this one God distinguished?

o John 5. 7.

Mat. 3. 16.

17.

p Joh. 15.

26.

A. Into the *o Father*, which begetteth the Son; into the *son*, who is begotten of the Father; into the *p Holy Ghost*, who proceedeth from the Father and the Son.

*The second Principle expounded.*

Q. Let us now come to our selves, & first tell me what the natural estate of man is?

A. Every



A. Every man by nature is *q* dead in sin, as a loathsome carrion, or as a dead corps lieth rotting and stinking in the grave, having in him the seed of all sins. q Eph. 2. 2.  
1 Tim. 5. 6.

Q. What is sin?

A. Any *r* breach of the law of God, if it be no more but the least want of that which the Law requireth, 1 Joh. 3.  
Rom. 7. 4, 7.  
Gal. 3. 10.

Q. How many sorts of sins are there?

A. Sin is *f* either the corruption of nature, or any evil actions, that proceed of it, as fruits thereof. Col. 3. 9.  
Psal. 51. 5.

Q. In whom is the corruption of nature?

A. In all men, *r* none excepted. 1 Rom. 3. 10.

Q. In what part of man is it?

A. In every *u* part both of body and soul, like as a leprosie, that runneth from the crown of the head to the sole of the foot. u Gen. 6. 5.  
1 Thel. 5. 23.

Q. Shew me how every part of man is corrupted with sin?

A. First, in the *x* minde, there is nothing but ignorance and blindness concerning heavenly matters. Secondly, the *y* conscience is defiled, being always either benumbed with sin, or else turmoiled with inward accusations and terrors. Thirdly, the *z* will of man onely x 1 Cor. 2.  
14.  
Rom. 8. 5.  
y Tit. 1. 15.  
Eph. 4. 18.  
19.  
Isa. 57. 20.  
z Phil. 2. 13.



willeth and lusteth after evil. Fourthly,  
 a Gal. 5. 24. the *a* affections of the heart, as love, joy,  
 hope, desire, &c. are moved and stirred to  
 that which is evil, to embrace it; and they  
 are never stirred unto that which is good,  
 unless it be, to eschew it. Lastly, the  
 b Rom. 6. 19 *b* members of the body are the instru-  
 ments and tools of the minde, for the ex-  
 ecution of sin.

Q. What be those evil actions, that are  
 the fruits of this corruption?

c Gen. 6. 5. *A.* Evil *c* thoughts in the minde, which  
 come either by a mans own conceiving,  
 d Joh. 13. 2. or by suggestion of the devil: *d* evil mo-  
 tions and lusts stirring in the heart: and  
 Act. 5. 3. from the *e* arise evil words and deeds  
 when any occasion is given.

Q. How cometh it to pass that all men  
 are thus defiled with sin?

e Rom. 5. 12  
 & 18. 19. *A.* By *e* Adams infidelity and disobe-  
 dience, in eating the forbidden fruit, even  
 Gen. 3. 9. as we see great personages by treason do  
 not onely hurt themselves, but also stain  
 their blood, and disgrace their posterity.

Q. What hurt comes to a man by his  
 sin?

f Gal. 3. 10. *A.* *f* He is continually subject to the  
 curse of God in his life time, in the end of  
 his life, and after his life.

Q. What



Q. What is the curse of God in this life ?

A. In the *g* body, diseases, aches, pains : g Deut. 28. 21, 22, 27, 65, 66, 67.  
in the soul, blindness, hardness of heart,  
horror of conscience : in goods, hinderances and losses : in name, ignominy and reproach ; Lastly, in the whole man, *bondage* under Satan the prince of darkness.

Q. What manner of bondage is this ?

A. This *h* bondage is, when a man is the slave of the devil ; and hath him to reign in his heart as his god. h Heb. 2. 14. Eph. 1. 2. 2 Cor. 4. 4. Luk. 11. 14.

Q. How may a man know whether Satan be his god, or not ?

A. He may know it by this ; if he give obedience to him in his heart, and express it in his conversation.

Q. And how shall a man perceive this obedience ?

A. If he *i* take delight in the evil *moti-* i Joh. 8. 44. 1 Joh. 3. 8.  
*ons* that Satan puts in his heart, and doth fulfil the *lusts* of the devil.

Q. What is the curse due to man in the end of this life ?

A. *k* Death, which is the separation of k Rom. 8. 12.  
body and soul.

Q. What is the curse after this life ?

A. *l* Eternal damnation in hell fire, l Gal. 3. 10.  
whereof every man is guilty, and is in as great



great danger of it, as the traitor apprehended is in danger of hanging, drawing and quartering.

*The third Principle expounded.*

Q. If damnation be the reward of sin, then is a man of all creatures most miserable. A dog, or a toad, when they die, all their misery is ended; but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no means of deliverance, but God hath shewed his mercy in giving a *Savior* to mankinde.

Q. How is this Savior called?

m Mat. 1. 21.

A. m Jesus Christ.

Q. What is Jesus Christ?

n Heb. 2. 16.

Joh. 1. 14.

o Heb. 5. 7.

A. n The eternal Son of God, made man in all things, even o in his *infirmities* like other men, save onely in sin.

Q. How was he made man void of sin?

p Mat. 1. 28.

A. He was p conceived in the womb of a *Virgin*, and *sanctified* by the holy Ghost at his conception.

Q. Why must our Savior be both God and man?

q 1 Tim. 2. 5, 6.

A. He q must be a man, because man had sinned, and therefore a man must die



ie for sin, to appease Gods wrath: he must  
e God, to sustain and uphold the man-  
ood, to overcome and vanquish death.

Q. What be the Offices of Christ, to  
ake him an all-sufficient Savior?

A. He is a Priest, a Prophet, a King. r Psal. 45. 7.

Q. Why is he a Priest?

A. To work the means of salvation in  
the behalf of mankind. Luk. 4. 18.  
Deut. 18.  
15. 18.  
Luk. 1. 33.  
Psal. 110.

Q. How doth he work the means of  
salvation?

A. First, by making *satisfaction* to his  
Father for the sin of man. Secondly, by  
making *intercession*. r Mat. 10. 32  
Heb. 7. 25.  
26.

Q. How doth he make satisfaction?

A. By two means: and the first is by  
offering a *sacrifice*.

Q. What is the sacrifice?

A. Christ himself, as he is a man, con-  
sisting of body and soul. r Isa. 53. 10.

Q. What is the Altar?

A. Christ, as he is God, is the Altar on  
which he sacrificed himself. u Apo. 8. 3.  
Heb. 13. 10.

Q. Who was the Priest?

A. None but Christ, and that as he  
is both God and man. r Heb. 5. 5. 6

Q. How oft did he sacrifice himself?

A. Never but once. y Heb. 9. 28.

Q. What death did he suffer, when he  
sacrificed



sacrificed himself ?

*A.* A death upon the Cross, peculiar to him alone ; *z* for besides the separation of body and soul, he felt also the pangs of hell, in that the whole wrath of God due to the sin of man, was poured forth upon him.

*Q.* What profit cometh by his sacrifice ?

*a* Heb. 9. 26. *A.* Gods *a* wrath is appeased by it.

*Q.* Could the sufferings of Christ, which were but for a short time, countervail everlasting damnation, and so appease Gods wrath ?

*A.* Yea, for seeing Christ suffered, God *b* suffered, though not in his Godhead and that is more then if all the men in the world had suffered for ever and ever.

*Q.* Now tell me the other means of satisfaction.

*A.* It is the perfect fulfilling of the Law

*Q.* How did he fulfil the Law ?

*A.* By his *c* perfect righteousness, which consists of two parts : the first, the integrity and pureness of his humane nature the other, *d* his obedience in performing all that the Law requireth.

*Q.* You have shewed how Christ doth make satisfaction ; tell me likewise how

*z* Esa. 53. 5.  
Joh. 12. 27.  
Rev. 19. 15.  
Luk. 22. 44.

*b* Acts 20.  
28.  
*z* Cor. 5. 15.

*c* 1 Cor. 1.  
30.  
Rom. 3. 25.  
*z* Cor. 5. 21.  
*d* Rom. 5. 19  
Rom. 4. 1.

Grand Book

Have Him



Q. How doth he make *intercession*?

A. He doth alone continually *d* appear before his Father in Heaven, making the faithful and all their prayers acceptable unto him, by applying of the merits of his own perfect *satisfaction* to them. dRom. 8.34.  
1Pet. 3.5.

Q. Why is Christ a Prophet?

A. To *e* reveal unto his Church the way and means of salvation: and this he doth outwardly by the Ministry of his Word, and inwardly, by the teaching of his holy Spirit. eJoh. 6.45.  
Mat. 3.17.

Q. Why is he also a King?

A. That *f* he might bountifully bestow *F*ifa. 9.7. upon us, and convey unto us all the afore-  
said means of salvation.

Q. How doth he shew himself to be King?

A. In *g* that being dead and buried, he *g*Act. 10.40.  
*rose from the grave*, quickned his dead *Eph. 4.8.*  
*body*, ascended into heaven, and now sit-  
*eth at the right hand* of his Father, with  
all power and glory in heaven. Act. 1.9.

Q. How else?

A. In *h* that he doth continually in-*h* Isa. 9.7.  
spire and direct his servants by the divine  
power of his holy Spirit, according to his  
holy Word. & 30.31.

Q. But

*Elizabeth Johnson*



2. But to whom will this blessed King communicate all these means of salvation?

iMat. 20. 16.

Joh. 1. 11.

1 Joh. 2. 2.

Gal. 3. 27.

Col. 2. 12.

A. He offereth them to many, and they are *sufficient* to save all mankind; but all shall not be saved thereby, because by faith they will not receive them.

*The fourth Principle expounded.*

2. What is Faith?

k Joh. 1. 12.

& 6. 35.

Gal. 3. 27.

Col. 2. 12.

A. Faith is *k* a wonderful grace of God by which a man doth apprehend and apply Christ and all his benefits unto himself.

2. How doth a man apply Christ unto himself, seeing we are on earth, and Christ in heaven?

1 2 Cor. 1.

21, 22.

Rom. 8. 16.

A. This *l* applying is done by assurance when a man is verily perswaded by the holy Spirit, of Gods favor towards himself *particularly*, and of the forgiveness of his own sins.

2. How doth God bring men truly to believe in Christ?

A. First, he prepareth their hearts that they might be capable of faith, and then worketh faith in them.

Q. How doth God prepare mens hearts?

m Ezck. 11.

19.

Hos. 6. 1, 2.

A. *m* By bruising them, as if one would break an hard stone to powder: and



his is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his  
sins, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the moral Law: the sum <sup>a Rom. 3. 20.</sup>  
whereof is the ten Commandments. & 7. 7.

Q. What sins may I finde in my self  
by them?

A. Ten.

Q. What is the first.

A. *b* To make something thy God <sup>b Com. 1.</sup>  
which is not God: by fearing it, loving it,  
and so trusting in it more then in the true  
God.

Q. What is the second.

A. *c* To worship false gods, or the true <sup>c 11.</sup>  
God in a false maner.

Q. What is the third?

A. *d* To dishonor God, in abusing his <sup>d 11.</sup>  
titles, words and works.

Q. What is the fourth?

A. *e* To break the Sabbath, in doing <sup>e IV.</sup>  
the works of thy calling, and of the flesh:  
and in leaving undone the works of the  
spirit.

Q. What be the six latter?

A. To do any thing that may hinder <sup>f v.</sup>  
my neighbors *f* dignity, *g* life, *h* cha- <sup>g VI.</sup>  
stity, <sup>h VII.</sup>



h VIII.  
i IX.  
k X.

stity, *b* wealth, *i* good name, *k* thought  
it be but in the secret thoughts and moti  
ons of the heart, unto which thou givest  
no liking or consent.

Q. What is sorrow for sin?

1 A. 3. 37.  
38.

m 1 Tim. 1.

5.

Luk. 15. 21.

Exra 9. 6, 7.

A. It is *l* when a mans conscience  
touched with a lively feeling of Gods dis  
pleasure for any of these sins, *m* in such  
wise that he utterly despairs of salvation  
in regard of any thing in himself, acknow  
ledging that he hath deserved shame and  
confusion eternally.

Q. How doth God work this sor  
row?

A. By the terrible curse of the Law.

Q. What is that?

n Gal. 3. 10.

A. He *n* which breaks but one of the  
Commandments of God, though it be  
but once in all his life time, and that onely  
in one thought, is subject to, and in dan  
ger of eternal damnation thereby.

Q. When mens hearts are thus prepa  
red, how doth God ingraft faith in  
them?

A. By working certain inward moti  
ons in the heart, which are the seeds of  
faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled under the

bur



urtheren of his sins o doth acknowledge o Efa. 55.2.  
nd feel that he stands in great need of Joh. 7.27.  
Christ. Luk. 1.33.

Q. What is the second?

A. An *p* hungry desire, and a long- p Mat. 5.4.  
g to be made partaker of Christ and all  
s merits.

Q. What is the third?

A. A *q* flying to the Throne of Grace q Heb. 4.16.  
om the sentence of the Law pricking  
e conscience.

Q. How is it done?

A. By *r* praying, with sending up loud r Luke 15.  
es for Gods favor in Christ, in the par- 18, 19.  
ning of sin; and with fervent perseve- Mar. 15.21.  
nce herein, till the desire of the heart 23. &c.  
granted: Act. 8.22.  
2 Cor. 12.8.

Q. What followeth after this?

A. God then *f* according to his merci- f Mat. 7.7.  
promise, lets the poor sinner feel the Efa. 65.24.  
urance of his love, wherewith he loveth Job 33.26.  
n in Christ, which assurance is a lively  
th.

Q. Are there divers degrees and mea-  
es of true faith?

A. *r* Yea.

r Rom. 11.7.  
Luk. 17.5.

Q. What is the least measure of true  
n that any man can have?

A. When a man of an humble spirit,

C

by



u Isa. 42. 3.  
Mat. 17. 20.  
Luk. 17. 5.

by reason of the *u* littleness of his faith doth not yet *feel* the assurance of the forgiveness of his sins, and yet he is persuaded that they are pardonable; and therefore desireth that they should be pardoned, and with his heart prayeth to God to pardon them.

Q. How do you know that such a man hath faith?

x Rom. 8.  
23, 26.  
Gal. 4. 6.  
Mat. 5. 6.  
Rom. 8. 9.

A. These *x* desires and prayers are testimonies of the Spirit; whose property it is, to stir up a *longing* and a *lusting* after heavenly things; with *sighes* and *groans* for Gods favor and mercy in Christ.

y Eph. 3. 7.

y Now where the Spirit of God is, there is Christ dwelling; and where Christ dwelleth, there is true faith, how we soever it be.

Q. What is the greatest measure of faith?

a Rom. 7.  
38, 39.  
Cart. 6. 7.

A. When a man daily increasing faith, comes to be a *fully persuaded* Gods love in Christ towards himself *particularly*, and of the forgiveness of his own sins.

Q. When shall a Christians heart come to this full assurance?

b 2 Tim. 4.  
7, 8.  
Psal. 23. 6.  
with 1, 2, 3,  
4. verses.

A. Not *b* at the first, but in some continuance of time, when he hath be-



well practised in repentance, and hath had  
divers experiences of Gods love to him  
in Christ: then, after them will appear in  
his heart the fulness of perswasion, which  
is the ripeness *c* and strength of faith.

*c* Ro. 4. 19,  
20, 21.

Q. What benefits doth a man receive  
by faith in Christ?

A. Hereby *d* he is justified before God,  
and sanctified.

*d* 2 Cor. 1.  
30.

Q. What is this, to be justified before  
God?

Ag. 15. 9.  
Rom. 4. 3.

A. *e* It comprehendeth two things:  
the first, to be cleared from the guiltiness  
and punishment of sin: the second, to be  
accepted as perfectly righteous before  
God.

*e* Rom. 8.  
33.

Q. How is a man cleared from the  
guiltiness and punishment of his sins?

A. By Christs *f* sufferings and death  
upon the Cross.

*f* Col. 1. 23.  
1 Pet. 2. 24.  
1 Joh. 17. 3.

Q. How is he accepted for righteous  
before God?

A. By the *g* righteousness of Christ  
imputed to him.

*g* 2 Cor. 5.  
21.

Q. What profit comes by being thus  
justified?

A. Hereby, *h* and by no other means  
in the world, the believer shall be accep-

*h* Rom. 4. 17.  
Apo. 21. 17.



ted before Gods Judgement-seat, as *Wor-  
thy* of eternal life by the merits of the same  
righteousness of Christ.

Q. Do not good works then make us  
*worthy* of eternal life?

k Psal. 143.  
Esa. 64. 6.  
Job 9. 3.

A. No: For God, who is perfect righte-  
ousness it self, will finde in the best works  
we do, more matter of damnation then of  
salvation: and therefore *k* we must rather  
condemn our selves for our good works,  
then look to be justified before God  
thereby.

Q. How may a man know that he is  
justified before God?

1 Rom. 8. 1.  
Joh. 3. 9.

A. He need not ascend into Heaven to  
search the secret counsel of God; / but  
rather descend into his own heart, to  
search whether *he be sanctified* or not.

Q. VWhat is it to be sanctified?

A. It comprehendeth two things: the  
first, to be purged from the *corruption* of  
his own nature: the second, to be indued  
with inward righteousness.

Q. How is the corruption of sin  
purged?

m Rom. 6. 4.  
n 1 Pet. 4.  
1, 2.

A. By the *m* merits and *power* of Christs  
death, which being by faith applyed, is as  
a *n corrosive* to abate, consume, and  
weaken the power of sin.

Q. How



Q. How is a man endued with inherent righteousness?

A. Through the *m* virtue of Christs resurrection: which being applyed by faith, m Rom. 6. 5. 6. Phil. 3. 10. is as a *restorative* to revive a man that is dead in sin, to newness of life.

Q. In what part of man is sanctification wrought?

A. In *n* every part of body and soul. n 1 Thef. 5. 23.

Q. In what time is it wrought?

A. It is *o* begun in this life, in which o Rom. 8. 23. the faithful receive onely the first fruits of the Spirit, and it is not finished before the 2 Cor. 5. 2. 3. end of this life.

Q. VVhat graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* *p* of sin, and the love of righteousness. p Psa. 119. 113. and 40. 9. and 101. 3.

Q. VVhat proceeds of them?

A. *Repentance*, which is *q* a settled purpose in the heart, with a careful endeavor to leave all his sins, and to live a Christian life, according to all Gods commandments. Rom. 7. 22. q Psa. 119. 2. 57, 113.

Q. VVhat goeth wick repentance?

A. *r* A continual fighting and struggling against the assaults of a mans own r Gal. 5. 17. Eph. 6. 11, 12. flesh; against the motions of the devil,



and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

t Rom. 5. 3.

4.  
2 Cor. 1. 5.

A. Experience of t Gods love in Christ, and so increase of peace of conscience, and joy in the holy Ghost.

Q. What followeth, if in any temptation he be overcome, and through infirmity fall?

u 2 Cor. 7.

3, 9.

Mat. 26. 75.

A. After a while u there will arise a godly sorrow; which is, when a man is grieved for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath been unto him a most merciful and loving Father.

Q. What sign is there of this sorrow?

x 1 Per. 2.

19.

A. The true sign x of it is this; when a man can be grieved for the very *disobedience to God* in his will, word or deed, though he should never be punished, and though there were neither Heaven nor Hell.

Q. What followeth after this sorrow?

y 2 Cor. 7.

11.

A. Repentance y renewed afresh.

Q. By what signs will this repentance appear?

z 1 Cor. 7.

11.

A. By z seven. 1. A care to leave the sin, into which he is fallen. 2. An utter

con-



condemning of himself for it, with a craving of pardon. 3. A great anger against himself for his carelesness. 4. A fear lest he should fall into the same sin again. 5. A desire ever after to please God. 6. A zeal of the same. 7. Revenge upon himself for his former offence.

*The fifth Principle expounded.*

Q. What outward means must we use to obtain faith, and all the blessings of God which come by faith?

A. The preaching *a* of Gods Word, and the administration of the Sacraments and Prayer.

*a* Prov. 29.  
18.  
Rom. 10. 14  
Mat. 28. 19.  
20.  
1 Tim. 3. 16.

Q. Where is the Word of God to be found?

A. The whole Word of God, needful to salvation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it: first, *b* because the Holy Ghost perswadeth my conscience that it is so: secondly, I see it by experience: for the preaching of the *c* Scriptures have the power of God in them to humble a man when they are preached,

*b* Eph. 1. 13.  
*c* Heb. 4. 12.  
1 Cor. 14. 24  
25.



and to cast him down to hell, and afterward to *rest ore* and raise him up again.

Q. VVhat is the use of the VVord of God preached?

d Rom. 1.  
17.

A. First, it *d* breedeth, and then it *me* creaseth faith in them which are chosen to salvation: but unto them that perish, it is by reason of their corruption, an *occasion* of their further damnation.

Q. How must we hear Gods VVord, that it may be effectual to our salvation?

e Jam. 1. 10.  
A 2. 16. 14.  
Heb. 4. 2.  
Esa. 66. 2.  
Luk. 2. 51.  
Psal. 119.  
11.

A. VVe *e* must come unto it with hunger-bitten hearts, having an appetite to the VVord; we must mark it with attention, receive it by faith, submit our selves unto it with fear and trembling, even then, when our faults are reprov'd: lastly, we must hide it in the corners of our hearts, that we may frame our lives and conversations by it.

Q. VVhat is a Sacrament?

f Rom. 4. 11.  
Gen. 17. 11.  
Gal. 3. 1.

A. *f* A *sign* to represent, a *seal* to confirm, an *instrument* to convey Christ and all his benefits to them that do believe in him.

Q. VVhy must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive, and to remember them.

Q. VVhy



Q. VVhy do the Sacraments seal unto us the mercies of God ?

A. Because we are full of unbelief, and doubting of them.

Q. VVhy is the Sacrament the instrument of the Spirit, to convey the mercies of God into our hearts ?

A. Because we are like *Thomas*, we will not believe, till we feel them in some measure in our hearts.

Q. How many Sacraments are there ?

A. Two g and no more: *Baptism*, by g 1 Cor. 10. 1, 2, 3. which we have our *admission* into the true Church of God; and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

Q. VVhat is done in Baptism ?

A. h In the assembly of the Church the *covenant of grace* between God and the party baptized, is solemnly confirmed and sealed. h Aa. 2. 38. Tit. 3. 5. Aa. 22. 16. Mat. 20. 18.

Q. In this Covenant, what doth God promise to the party baptized ?

A. i Christ, with all the blessings that come by him. i Gal. 3. 27. 1 Pet. 3. 21.

Q. To what condition is the party baptized bound ?

A. To k receive Christ, and to repent k Mark 16. 16. of his sins.

Q. VVhat



Q. What meaneth the *sprinkling or dipping in Water*?

1 Pet. 1. 2.

A. It seals unto us remission of sins, and sanctification, by the obedience and sprinkling of the blood of Christ.

Q. How cometh it to pass, that many, after their Baptism, for a long time feel not the effect and fruit of it, and some never?

A. The fault is not in God, who keeps his Covenant, but the fault is in themselves, in that they do not keep the condition of the Covenant; to receive Christ by faith, and to repent of all their sins.

Q. When shall a man then see the effect of his Baptism?

m Heb. 10.

10.

1 Pet. 3. 21.

A. At *m* what time soever he doth receive Christ by faith, though it be many years after, he shall then feel the power of God to regenerate him, and to work all things in him, which he offered in Baptism.

Q. How if a man never keep the Condition to which he bound himself in Baptism?

1 Dent. 23.

21, 22.

Book 4. 2.

A. His *l* damnation shall be the greater, because he breaketh his Vow made to God.

Q. What is done in the Lords Supper?

A. The



*A.* The former Covenant, solemnly ratified in Baptism, is renewed *m* in the Lords Supper, between the Lord himself and the receiver. *m* 1 Cor. I. 23, 24, &c. & 12. 13.

*Q.* Who is the receiver ?

*A.* Every one *n* that hath been baptized, and after his Baptism hath truly believed in Christ, and repented of his sins from his heart. *n* 1 Cor. II. 28, 31. Mat. 5. 23, 24. Eisa. 66. 2, 3.

*Q.* What meaneth the Bread and Wine, the eating of the Bread, and drinking of the Wine ?

*A.* These outward actions *o* are a second seal, set by the Lords own hand unto his Covenant ; And they do give every receiver to understand, that as God doth bless the Bread and Wine, to preserve and strengthen the body of the receiver ; so Christ apprehended and received by faith, shall nourish him, and preserve both body and soul unto eternal life. *o* 1. Cor. 10. 17, 19.

*Q.* What shall a true receiver feel in himself, after the receiving of the Sacrament ?

*A.* *p* The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sin, a greater care to live in newness of life. *p* 1 Cor. 10. 16, 17. & 11. 24.

*Q.* What



*Have Grant 1748*  
*Have Grant 2*  
Q. VVhat if a man, after the receiving of the Sacrament, never finde any such thing in himself?

A. He may well suspect himself, whether he did ever repent or not, and thereupon is to use means to come to sound faith and repentance.

Q. VVhat is another means of increasing faith?

A. Prayer.

Q. VVhat is prayer?

r Joh. 5.

14.

f 1 Tim. 2. 1.

Phil. 4. 6.

A. A r familiar speech with God in the name of Christ, sin which either we crave things needful, or give thanks for things received.

Q. In asking things needful, what is required?

A. Two things; an earnest desire, and faith.

t Mat. 11. 24

Q. t VVhat things must a Christian mans heart desire?

A. Six things especially.

Q. VVhat are they?

a Petition I.

b II.

c III.

d IV.

A. a That he may glorifie God. 2. That b God may reign in his heart, and not sin. 3. That c he may do Gods will, and not the lusts of the flesh. 4. That d he may relie himself on Gods Providence for all the means of this temporal life.

5. Tha



e That he may be justified, and be at e v  
 eceiving grace with God. 6. f That by the power f VI.  
 any such God he may be strengthened against  
 temptations.

f, where Q. What is faith?

d then A. A g perswasion, that those things g Amen.  
 o fourth which we truly desire, God will grant  
 em for Christs sake.

increa The sixth Principle expounded.

Q. After that a man hath led a short  
 e in this world, what followeth then?

A. Death, which is the parting a fun-  
 God ur of body and soul.

ther v Q. VVhy do wicked men and unbelie-  
 nks fors die?

A. That their bodies may go to the  
 what irth, and their b souls may be cast into h Luke 16.  
 ll fire. 22, 23.

re, and Q. VVhy do the godly die, seeing  
 hrist by death hath overcome death?

Christian A. They die for this end, that i their i Luk. 13.  
 odies may rest for a while in the earth, 42.  
 and their souls may enter into Heaven Aa. 7. 60.  
 mmediately. i Thef. 4. 3.  
 Heb. 2. 14.  
 i Cor. 15.

2. That Q. VVhat followeth after death?

not fin A. The day of Judgement.

nd now Q. VVhat sign is there to know this  
 e may y from other days?

for all A. k Heaven and earth shall be con- k 2 Pet. 3. 1.  
 sumed

That



sumed with fire immediately before the coming of the Judge.

Q. Who shall be the Judge?

A. Jesus Christ the Son of God.

Q. What shall be the coming to Judgment?

1 Thes. 4.  
16, 17.

A. He shall come / in the clouds, with great Majesty and Glory, with infinite company of Angels.

Q. How shall a man be cited to Judgment?

Mat. 24.  
31.  
Cor. 15.  
51, 52.  
Job 19.  
25.

A. At the *m* sound of the Trumpet the living shall be changed in the twinkling of an eye, and the dead shall rise again, every one with his *n* own body, and all shall be gathered together before Christ: and after this, the good shall be severed from the bad, *o* these standing on the left hand of Christ, the other on the right.

Q. How will Christ try and examine every mans cause?

Rev. 20.  
12.  
Dan. 7. 20.

A. The *p* books of every mans doing shall be laid open, mens consciences shall be made either to accuse them or excuse them, and every man shall be tryed by the works which he did in his life time, because they are open and manifest signs of faith or unbelief.

Job 34. 8.  
& 5. 24.

Q. What







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